

New York

Monday, Dec. ~~12~~¹³, 1967 -Group II

M 1308-N

Mr. Nyland: Some new people here tonight. Who's new? Who's here for the first time?

Just a few things for general consumption. You all realize that this place is not as large as the other, and therefore there are certain restrictions about the use of it. For instance, the library is not like we had it on the third floor. So there is no opportunity for anyone to come and sit and read here. Now as a result of the little calamity we had, many things had to be done, and they are now, I think, at the point where it can take its own course without too much concentrated attention, although it will require constant attention. And, for that reason, I think we can cut out a little on the activities, and also, that whoever wishes to come, please clear it with me first. The reason for that is with all this tumultuous existence in the last couple of weeks, very little work has been done on the thing that I believe is necessary, which is writing. I need a little time so I will ask your indulgence. As far as Monday is concerned, please leave it to me entirely. If I make a mistake in making appointments during that day, it is my fault. But otherwise, if you can, refrain from telephone calls and refrain from coming here. I would like to devote that day as much as possible to catching up on the things that always fall by the wayside, and, as you probably realize, there is much too much to be done really. So help me in this respect. Tuesday it is quite alright. Wednesday, for this particular period, I will be here of course, including the lunch. And so, for Thursday, it is usually my day where I have to special kind of work. Friday, again it is a little bit fifty-fifty on that. Saturday again is Work here, all of that has to be arranged.

Movements are now Tuesday and Saturday. I try to keep it for two groups. One really is a beginners group on Saturday afternoon. And the other for those that are a little bit more advanced. The space is very small so we are limited in the number of people that can participate

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in it. If it is necessary, we will have a third group, a group of intermediates so that we can concentrate with the new people on really learning O bligatories, and whatever movements we can add to it gradually. But the difficulty it means of course also music, and also it means that we have to spend more time and attempt more energy to be spent by those who will teach. After a little while it will be better but you have to realize that I consider this particular period a transitory one. Because as you all know most likely by this time, we have in mind trying to set up a kind of, lets call it, a farm, living out in the country and concentrating with Work there. Being able to have much more in the form of a kind of school of contact with each other during the day, and Work if we can, physically, together with everyone, whatever we can do as far as talking and discussing certain subjects are concerned. So, the emphasis will be a little bit different after we get into the New Year. January will be the same kind of a thing as we have now. February and March, I will be away on the West coast. But the groups will continue. I hope at the same time that we then have settled on some place out in the country, away from New York. And there will be a continuation of some groups here in New York, but it will be much less than we have at the present time. I just want to mention these generalities so that everyone can be advised.

Did we leave anything unfinished last time? That was not clear, that we have to talk about, again. Perhaps regarding simplicity of Work or really what Work is, so that you will get a chance to think about it, and also, I hope, to practice what we do talk about. You have to remember all the time that this kind of discussion is only worthwhile when you make attempts to put it into practice in your own life. If you don't do that you don't get very much from it. At most you get a little of stimulus, or perhaps, also, a little bit of an insight when you read a book, or maybe when you come to a meeting or so. But the seriousness of Work really refers to your own life, and the realization that something in your life

must take place. And, it is for that reason that the ideas have to be utilized in a very definite way in accordance with an application in your life, and to try to become conscious while you are engaged in your ordinary activities. And that, for the reason of wanting to become a conscious man and a person who is much more all-around, or, as Gurdjieff would call it, Harmonious. This is very necessary to see that certain things have to be done, not just read about and not just felt about. And that the doing actually will give you an experience which you will never get by just having to think.

And experience is very necessary because you have to change. Something has to take place in you and that what you call your inner life has to become much more apparent for yourself. Not necessarily that it has to show to the outside world, but you have to have much more control over being able to direct your thoughts and your feelings in the correct way, and not to lose too much energy, too much time or too many things in a direction where it is quite useless. To spend your time at the present especially when it is not necessary for ordinary life.

Well what are the questions, what kind of questions are there now?

Yes. Will you stand up for a moment so I can see your face.

Jessica Block

Question: On Friday (Mr. N.: You can sit down now, as long as I know who is speaking.) you said that we should try to live more inside, and not to spend too much attention on unimportant things. I would like to know how to make decisions? And things that I consider of very little importance and I become quite indifferent, and yet I don't know how to decide about them one way or the other?

Mr. Nyland: Well, You must realize Jessica, that there is this question of Friday evenings, when we talk, sometimes we talk in a very special way. In the first place, it is not an evening where I answer questions, but where I would like to develop certain subjects and for that reason sometimes the

discussion of that is a little bit more involved and goes a little bit deeper than sometimes for people who come to a Monday group who do not know very much about Work and where, of course, their experience is limited. So, when we talk about it, it is much more material and it is a little bit deeper. A little bit more involved to some extent, and also what requires really already a little insight of what a man should be and should become, or try to become. And that particular question of yours belongs to that realm. It is of course necessary that one gradually come to the realization of what is required in one's life.

As it is now, we do many things and we think and feel about a variety of different subjects that interest us and educationally speaking, we are supposed to be interested in a variety of different kinds of things, and we stuff ourselves many times full of a lot of nonsense, and, as far as the expenditure of time is concerned, we are very much subject to the economic conditions in the particular place we happen to live. And, that many times we have to do certain things simply because we need money or in order to utilize our time for making a living sufficiently well and assuming for a moment that I am not particularly interested in money, at least I want to have enough so that I don't have worries. In the third place, there are conditions on Earth which at the present time exist and for which we are not responsible, and it belongs to the general current which you might say, is now taking place, and to which we naturally become a part, because we happen to live in it. And, in the fourth place, that what we are ourselves, and the way we are built or start out in life is different for different people. All of that simply means that that what I'm spending my time on have a valuation for myself and that when I start to value how I've spent my time in the past, and what good it has done me now, and why it was necessary to do it, and at the present time, I don't want to do it any more because my interest is lagging or there is no particular reason for repeating oneself, that my valuation, of course, is affected by that kind of way of thinking and even feeling

about what I have done, and to chart a certain course for the future of what I now want to do, is very, very difficult. In a general way, of course, I become interested in that what I would like to become as a man, and, that for that purpose, I have to live my ordinary life in society or in whatever civilization I happen to be. I should not be obnoxious. I should simply mind my own business, I should not get into trouble with the law, I should not argue too much, becoming thereby not very much liked. I also know that in accordance with ordinary ethical rules or certain ways of how I interpret religious doctrine for myself, that I have to conform to certain forms of life which are, at the present time, existing and for which I naturally have to sacrifice every once in awhile what I'm supposed to do. And all of that of course requires that I am able to do it, and that I to some extent am quite willing to do it, and many times, of course, I do many things which I don't want to do.

What I was talking about on Friday was really the realization of a man when he has to be of two parts and that, for the sake of ordinary life, he has to live on the outside of his living only, on the periphery, and, for that, that his manifestations have simply to be adapted to the conditions as he finds them, and that for certain reasons, he has to behave within a certain framework that is set up for him in society, to the extent that he likes it he will stay, to the extent that he doesn't like it, he will probably find ways and means to get away from it, and to go live somewhere else, if he possibly can and if he cannot do that, because he has too many obligations already, he will have to make the best of it. And that, for the purpose of a man having to live in such conditions and being influenced by the different factors which I mentioned a little while ago and for that reason, it is extremely difficult for such a person to find a way out and still retain for himself an equilibrium so that he is at peace with what he has to do. And all of this has to precede the decision of what is good for me because how do I know that the present time, when

I have a friendship with someone that it is going to lead somewhere for myself? Or that, after a little while, a couple of years or so that I have to come to the conclusion that it was not worthwhile. And I would not know it when I start, I live many times in hopes assuming for a moment, if I can, that something will happen in a certain direction and that I bring to bear all the different knowledge, and facts, that I have. And, of course, my judgment may be a little colored, but, at least it has to be reasonable enough to see what is worthwhile for me to spend the time on or not. And I come to a question of valuation; again the question is, what has value to me? And the accent of one's life can be more and more on the periphery in becoming a very good man and having respect from other people, and earning a great deal of money and get your name in the paper and so forth, and it may also be that my aspect of that what I call, my personality, is turned much more inside myself and that that what I really wish for myself to be is that I, You might almost say, can be left alone or that if I'm in the midst of other people, that I'm not too much affected by them, and that there is always something in me that stays the way I would like it to be, so that I could rely on it. Now, when you start to determine values in that sense, then, of course, a great deal of that time that I now spend in satisfying ordinary conditions of ordinary life, becomes quite valueless, and, at the same time, I know that I cannot avoid them because I have to remain a man in this world. I cannot withdraw because that would not be the particular solution to a man if he wants to become conscious. A man who wants to become conscious in the sense Gurdjieff means it, is still a person who is in the midst of life and remains on Earth. He starts to develop, if he possibly can, from Earth, and even by means of that what he experiences on Earth, a certain possibility for himself which then, in the first place, on this Earth as long as he is alive, will give him a certain satisfaction, and an inner

realization of his own existence on which, as I say, he can rely as something that becomes solidity for him. ^AAnd at the same time, while he is trying to do this, that he builds something of a much more permanent nature. So, the value has to be judged by that what I now consider, in a certain sense, that what always will stay, or is not as much affected by the conditions of life as I now know them. And it is quite logical and, for that reason, I have to go from the realm of my ordinary thoughts and ordinary feelings, into a direction which is much more centrally located within me and hoping then in changing this particular feeling because most of the time I'm animated by my feelings. And that my feelings become much purer and much simpler and much more of a certain kind that I would say has a different kind of a value in relation to a higher level of being. [#]Now, to try to see how much of ordinary life is required for ordinary life,

→ That is a problem that I think one has to solve first. How much sleep do I need? How much food? How many friends? How much interest do I have for different groups? Going to see Art Galleries. To have music around me, and walks in nature. Vacations. How to spend my time, with who? What should I use as energy for such purposes, and gradually eliminate that what I already know is quite useless. Do I think all the time about things that are worthwhile? Or is it necessary for me to maintain my thought processes by means of certain activities which are not worthwhile [^] then only from the standpoint of maintaining my mental activity, and exactly the same is true for my feelings. Not all feelings have to become emotions. And when I take my ordinary physical appearance, and that what I now call activity of the body, I know well enough that at certain times it is quite useless to try to do more when the body is tired.

Now, one can philosophize about many of these things, that it would be very good to go against the grain not only physically, but also emotionally, and also intellectually. ^AAt the same times it is necessary

for me to take in a certain food which is not nutritious, but simply is used as a carrier for that kind of food. So that, if that were not there and I would take food in much too concentratedly, my body could not even digest. We call it roughage of ordinary food. ~~That~~ That what is carried and which contains certain food that has to be digested. But the way it is carried or brought into the body is simply as a means only and not as an end in itself. Now, what is true physically, applies also emotionally and intellectually. And I think it is necessary for the oiling up of the machinery of myself, these three different organs. That it is very essential that I keep an even balance between that what is really good and valuable and that what is not valuable for me from the same standpoint, but is quite essential for the maintenance of myself. You see, when I started to look at it that way I can only come to conclusions after some time, that I know that certain things were good for me in a more permanent sense. And that really that kind of a measure that I would like to apply is that certain things I'm engaged in ~~in~~ thoughts and feelings ~~that~~ that they have to have as much of a permanent value for myself. In the first place, because they become reliable, in the second place, because I don't have to spend the time on it anymore, to do it again and again.

Now, these kind of applications as measurements are, I think, very easy. Because I know for physical behaviour ~~or~~ that certain things are necessary for me, ~~And~~ I also know quite definitely when I'm too tired to do things. I also know that in order to reach a certain result I may have to sacrifice a certain amount of physical comfort, and perhaps it may be necessary for me to walk two or three miles, you might say, for a camel in order to smoke it. The whole question, as far as feelings are concerned is difficult, because I do not know where my feelings will leave me, and I cannot define them because they are not subject to any kind of a formulation in the real sense of the word emotionally. With my mind, I can more or less touch, more or less ~~say~~ say that that kind of a feeling is good because it heightens a certain state. ~~And~~ And then when I have a moment of exhilaration,

moments of enjoyment, moments of real sense of being, or being alive, that then~~x~~ I say it is very good for me, ventilates a little easier again, because I can eliminate many thoughts which I know are quite useless, and that many times I simply happen to spend the time because I happen to listen to someone who's talking to me, and it is of no interest what~~so~~^{ever} ever. Or that I get hold of a book, I pay six dollars and it is not worth 10 cents; or that the T.V~~x~~, or the funny papers and so forth are only-- require you might say, a passing glance, and not much more unless it happens to be just an exceptional kind of a thing. And the same, of course, applies to all forms of enjoyment. And that what is really worthwhile~~x~~ how many films are worthwhile? And what do I want from them, for instance, as a stimulus? For what reason? What can I apply as something, let's say, this is worthwhile for me? Do I limit it in the simple way of saying that what is worthwhile has to be adding to my growth? And again, what is this growth? Respect in this life, many friends, money in the bank, more vacation, responsibility in my work, the assurance that I can do what I wish to do, without having to go to someone who tells me that I cannot do it. The question of business, for instance, to be employed or to have a business of your own with all the worries that it involves. But, you see this is still ordinary life. I start to ^avalue the way I spend my time and energy when it has been proven to me that that what is the result of such expenditure has a certain degree of development so that whenever I look back and I recall such experiences again, there is produced in me a definite sense that I would like to repe^aat them again.

There is really no other way of defining it. And it is also a question of trial and error, of give and take, of finding out what I now know by experience; and that many times I will make a mistake, because many times, let's say, I will spend time with a friend hoping that they may become interest^{ed}ed in Gurdjieff, or Objectivity, or Sufi, or Zen, or whatever it may be. And at such a time, I spend a tremendous amount of time trying to convince

or trying to be good and kind. And, after a little while, it all disappears and there is not even a thank you. And although it may not be necessary to have done it in order to get a thank you, it certainly means that my time was not very much worthwhile spent, that it did not have any effect on the other person. This is in general when it is concrete. When it is not concrete and the effect of myself has a result of whatever activities I do, and whatever I happen to think or feel about maybe of a certain value to other people, I don't know. It becomes much and much more difficult. What do I know of the value of a book that I write for other people? What is it in any form of art production that I might reach a certain group and I never will know about it. And it's as if I'm completely at a loss. If I'm an orator, and I've an audience of a hundred, two hundred, three hundred people and I talk and I talk, let's say intensely, and with the best intentions at work, and surely with a certain amount of seriousness, how will I know how it is taken? And what do I expect, or what do I really hope for? And really, to be more serious, if I pray, what do I expect to receive? That what I formulate, that what I tell God to do for me? Thinking it's perfectly logical and rational that I ask for it, and even at that time when I do, I pray definitely for certain things because I cannot always leave it to God, or say, Your will will be done, because, almost, I would say, I don't have to pray for that. I can indicate for myself that I will be willing to receive whatever happens to come, but for that it is not exactly that kind of a prayer. And therefore, that what I start to say for myself what ought to be good, I judge from a standpoint of my ordinary subjectivity even if it as refined as I can make it.

The question of that what gives you for yourself the value of how to spend your time when one has an interest in becoming free from the bondage of this world, naturally is determined by how much time I actually devote to the possibility of becoming free, or following a certain way or method which is supposed to lead to freedom, and therefore, the final

criteria in any kind of a direction I want to take, or in any kind of a form I want to apply to my life, I have to see what is good for me in the sense of how much does it give me as a possibility of being awake to myself. And if there is nothing of that kind in it, then it is not good for that particular purpose; but still it may be very good for the maintenance of myself on ordinary earth. The problem is not so easily solved, but it can be solved, because, if I become interested in a question of what is really of value, and I live with it and I consider it and every once in awhile, it comes up and it is in the foreground. And I start to compare that what I have done with that what I think I should have done, or perhaps I should have done if I were conscious, if I could imagine how it would have been, if I had been a different kind of a man, and I now mean in the sense of a man who is conscious, or at least has the possibility of living innerly instead of just on the periphery. Many times, when these thoughts come to me then I can start to compare, and I look at the end of the day how much time was spent on what. And, if I am honest, I will come to a conclusion that perhaps the time that I did spend was not worthwhile enough, and then I say if tomorrow could be different, how can I make it different? If tomorrow I pray for the possibility of being much more of a man than I was today, what kind of help can I now engage? And in what direction should I go, and what should I allow myself to do or not to do? In other words, I become much more, you might say, in the real sense of the word, conscious of the possibilities of myself, and for that reason that what now wishes to develop and the way I want to spend my energy and I start the new day with this in mind, for what I will say this time in the form of a prayer: May God help me to see, to do that what is important for me. And with this kind of a thought, and very definitely a feeling, if I go and meet all the conditions in life during that day my viewpoint will be quite changed.

(Can't you sit down? Come, sit in the aisleway, don't stand up all the time.)

Frank Ripley?

Question: A while back, I went through a very good period, a Work period. There was much life and much energy and much interest, and then it began to taper off, until lately, there is no stimulus. The question is, to let it go this way, or to put something in the way of it deliberately or, if I can...

Mr. Nyland: No, Frank. Become interested in ordinary life. Try to find a simple thing that really can engage your attention that you want to do that you really want to do. I mean by that not something that is easy, because it runs dry. Something that is a little difficult, but at least could engage you emotionally. In that way you raise the level from that what it is now, lethargic and a little lazy, into a certain activity, and it may not be conscious, but at least it is a form of trying that is expressed, and the reason for that is simply that when that starts, when there is already something that is moving, it is much easier to attach something to it, something else. When something is a law, it is quite right when it is passed through Congress to add a rider. I have a law of unconscious existence and that is the requirement of Earth and therefore I can adjust myself to it, or whatever I can do in ordinary life, giving my thoughts some satisfaction, or even my body, or whatever I may think or feel is worthwhile. It becomes active, and in that real sense of the word of the law existing, I pass through that, and the law is passed by my behavior. But now what I wish to attach to it is like a rider. It goes because of the momentum of the law and while it is continuing, even in an unconscious state, something else can enter at the proper time, or at certain times, giving me a little insight into my behavior. As I am now engaged in this, there is a possibility that every once in awhile I can see myself doing it. You see what I mean?

Frank: Yes.

Mr. Nyland: It is a changing over from a passive state into an activity, and a change over from that into, what you might call, a super activity,

or at least an activity with a meaning.

Frank: It seemed wrong to set out to deliberately do something. This way it is eased into.

Mr. Nyland: Yes, ease into it. First use life for what it is supposed to be on Earth. And afterwards use life for the possibility of leaving Earth. Okay?

Frank: Yes.

Mr. Nyland: Ya?

Clay Brooks: In the ^{sixth} ~~fifth~~ chapter of the Search, I read that a beginner, starting to observe, should try to categorize each observation into the different centers, and when I tried to do that I had to stop, and I had to think, and I had to recall the definitions of which center is which, and then go back to my observation and try to fit it into the slot, and lose all my observations and get all mixed up, and now I can't seem to...

Mr. N.: So, now what do we do?

Clai: Well, I wonder whether I should keep trying to attempt to do this.

Mr. Nyland: It's easy for me to disagree with Ouspensky.

Clai: I don't disagree, but I wonder if I'm...

Mr. Nyland: Oh, I do, very much. Yes. I think he is entirely wrong.

It is entirely too ^{intellectual} ~~exact~~, trying to straighten out certain things which are theoretical of course, with a little interest. But of absolutely no sense and no use in trying to become awake. I really don't care where I come from, if I reach a state of being aware and ~~awake~~. I'm happy to be that. I'm very grateful from where I came. The difficulty is, if I want to wake up, I have to leave a condition and if the condition attaches me and keeps me really down to Earth, because of all kind of nice theoretical considerations, I never get to the place where I want to go. The interest of a person is to wake up, and to try to become conscious that way and to develop gradually conscience, so that he then gradually could become

or at least a man living, if he possibly can, with his inner life at a different kind of a level than it is at the present time living. But if I make it so difficult for me that my mind keeps on remaining identified with the necessity of trying to trace where my thought or my feeling or my activity comes from and then saying, ah, now, this comes from the second, and, oh, this has a little bit of the first, and perhaps a little bit of the third, and then what? What does it give me? Perhaps a little bit insight but I get just as much from knowing that there is sand in my eyes and I rub it out.

You see, the question for me, is much more important that I take myself as a human being, the way I am, unconscious as I am, and the way I behave, and I don't care for a moment where all the different thoughts come from, because I cannot trace them. How will I know, out of the blue sky all of a sudden the idea comes to me that the skirt of my mother was blue, and how will I ever trace it? But what do I care? All these different things, that have a relation to that what I am as a human being, could be a description of personality. And if I want to go in for that, and if I really want to trace everything where it comes from, I can go from now until doomsday becoming a psycho-analytical creature, trying to find out the reasons why, without using them for the possibility of being.

So, I'm sorry Ouspensky is dead, because we cannot have an argument about it, and who knows, he might even listen to this thing. But I certainly would advise you not to pay any attention whatsoever, if you want to wake up. If you want a description of what man is, and that he is made up of three centers which every once in a while get interference from each other, and at certain times the division, the line dividing the three centers is not very clear, and that therefore the activity, whatever I do in ordinary life as my body is now behaving, that it may not be entirely clear if it comes from my feeling or from my head, and who was

there first? You know, I have a very difficult time whenever my particular centers are a little bit facile, they are alive, to know what was really a thought or a feeling. Or, on my part, why I did it? Did everything have to go through my mind? Can't I follow a certain intuition? Or that what I know I feel without knowing at all in any words why it happens to be. And I do it. If I'm an impulsive person, I act almost instantaneously with any kind of a feeling that happens to come. And then, after it, I think. And the opposite, a person who is ponderous, who has to think twice before he does anything at all. When you talk to them they take time in answering, and you see the wheels go around in their brain, trying to formulate it and sometimes they cannot even find a good word for it. Now, a person, who is inbetween, a little bit of a facile mind, and also a little bit of an emotion on their lips, and there is a mixture and how will I know it, aside from the fact that it is quite useless, I think it is impossible. For instance, I talk. Now, how much emotion is there, and how much thought? I tell you, you won't be able to trace it. Because I can vary it. The speed, the way I talk, the intensity sometimes, the amount of air that comes out, through my vocal cords, the way, sometimes, I employ it as a rhythm or that what I want to enunciate or emphasize, and emphasize in a certain way. And I whisper. And then....then I pause. What is the pause? Intellectual or emotional? And still it belongs to the centers. It is utterly impossible. The centers are too much connected.

For instance, it is obvious, whenever I have a feeling, my body is there immediately to show it. There is absolutely no possibility for my feeling not to show. Immediately, when I have a feeling, maybe hate, maybe jealousy, maybe its anger, maybe something else, immediately my body will take on a very definite posture, and a very definite tenseness of muscles. An expression on my face, my voice, without any question, will show it. And it is not only with the feelings. Sometimes with what goes on in my mind has to come in. I want to say something very nicely.

I don't want to hurt someone, but at the same time, I have to tell that person that he has done the wrong thing. But the person happens to be a little child, so I cannot say: Grrrrrr! I have to say: Didn't you understand? And I have to employ very definitely certain ways of saying them in order to reach the little child so that the child can understand not only my words but the meaning of them.

I am a composite creature. Everything that I do is a result of either a feeling or my thought or, sometimes, a result of that what my body happens to like. And how can I now separate them? When do I think, pure, really pure, without any association? And are all associations intellectual? Obviously not. And they cannot be. Is my memory, when I recall, is that a one-centered operation? It is totality of that what I was, what I experienced, what I did, as behavior, of a personality, a body, which was at that time affected by certain impressions receiving through my eyes or my ears or any of the sense organs certain something that I call then energy which was digested somehow or other or placed in my brain and then was recognized as something that I already knew and got a name and was stored away in my mind for future reference. And now, do you think, that when I see something that is blue, that I only register the blueness and I don't register the depth of the blue? Naturally, everything that I meet, everything that has an impression, and that which affects me, affects me in all three centers. How can I separate them? I hear music. I've got to have something in my mind that places it, and if I know a little bit about music and I like to compare it, I will say that is very much like so-and-so and so-and-so. And when the notes are cacaphonical then I say, ah, thats () or thats pop music or thats modern or that is this and that, and, at the same time, why do I say it? To give my feeling a chance to have a right to exist, so that then, when I say, well it is Bach, of course it has to be good, then, I'm allowed to think right and to feel right. Someone says something, a friend of mine, and I take it, and he says certain things that I don't like, but he's my friend. You think that I only listen to him with my mind? Of course, I don't. I see someone on the street, I've absolutely no impression of what makes the man tick, when he has a funny hat, and my reaction to it immediately is: why? this funny hat? Why does a fellow tattoo himself, then I say, of course, he must be a sailor. But even then, why did he do it? Why do people have long hair? Why do they want to dress up? Why do they

want to have perfume? In order to create impressions on people, not purely one-centered, but they want to have the totality of themselves liked, and for that reason everything that the person does is obvious to someone else in receiving it more or less the same as they intended. And, for that reason, its utterly impossible to separate your centers, in an unconscious state. Consciousness is entirely different.

Consciousness is like sleep. It is when the centers are not active among themselves and when they have a chance to be by themselves and, also, to rest by themselves without interference, and this is the whole idea that I rest while I sleep. That my centers gradually disengage themselves, and because of their non-activity, reach a state of real equilibrium among themselves but this is a rather dead one, because they are not active enough. So the fact of that what is indicated as a possibility for a man, when he is physically asleep, is exactly the same as what his aim should become when he still remains awake. And that the aim of a man, when he is conscious, or conscientious or that he wishes to have a will, that there is a possibility of the 3 centers being combined at will in such a way that the result is harmonious man. And this is the whole purpose of trying to wake up to oneself, that, under the influence of this form of consciousness and the recording of facts about oneself without identification, with impartiality, with that what is as a realization of that what actually takes place, and introduction again of the moment, or instant of that kind of happening, that then, that what is recorded in a man's brain are facts which are pure, starting out with a fact that is purely intellectual, it has no interference of any of the other centers, intellectually I can then think, in the real sense of the word, but I call it, in the beginning, an awareness, because there is no interference when I am impartial with any thing I like or dislike, so that center, feeling center does not flow over into my brain, and I start developing one center if I possibly can, purely. And gradually, that that what is now the one center accumulating facts about myself which are more truthful, will give me ultimately an idea of the valuation of such fact, because that what is the little "I" becoming observant of myself has of course logically an interest in that what I am, since the little "I" is a creation of myself, and I have created it for a purpose which is two-fold. It is to teach me, my mind, how to become conscious, and to teach my conscience actually to start functioning. But you see, when these two things are there, and that then there is no disagreement between that what I think (and again this is by definition), in the right way, and that what I feel

in an emotional sense, when there is no disagreement, that what I am at such a time is already more than half of the totality of myself, and that again, from that consciousness and from that conscience, my will will be a logical result in the execution of that what I happen to think or feel, or what is needed, because I understand circumstances as they are and I know how much force, how much intensity, how much reluctance, how much breaking is necessary for the execution of that what I think about,, in the form of an activity.

Its quite a different process, but Ouspensky's not clear about it at all. If he would have said something about being awake at such a time when one actually tries to trace, but you see, this process of tracing is a memory process and it has nothing to do with being awake. As soon as I catch something that I would like to explain to myself, its gone. And its past. And the past for me always remains subjective. It never will become objective. You understand what I mean? Ya?

Yeah?

Question: When³ever I give myself a small task or activity to do, I can usually get good results the first few times and then soon afterwards, no results at all. I'd like to be given a specific task which could last over several months, and which would build up my capacity to work.

Mr. Nyland: Could it be a little simpler, and give it only for 2 weeks?

Q.: Yes.

Mr. Nyland: Because, you know, each task, it doesn't matter which one, runs dry. That happens to be the law of Earth. That everything that one does in a certain way, and the same way, becomes monotonous.

Q.: Can't it be different out of shocks...?

Mr. N.: Ah, yes, of course, one can introduce at certain times certain new elements which then you might say renovate it, the task, it's possible. If you want to keep the general structure of the task the same, but its much better to take another task.

For a task, I have to have a desire, of at first a little adventure, of trying to find out what it might give me, not knowing it, since it has to be a task of something that I really as yet haven't done, and for which I have no familiarity. I have interest in trying to find out how it might be and what the results might be. But, you see, for a task it is necessary that it should result in being awake, and that therefore that that what I now use for a task becomes monotonous, then, of course, the result is not being aware because it simply means that I hate it. And I do it then intentionally so-called the task, but I don't do it for the sake of being awake.

Take a very simple thing. Do you read in the morning?

Q.: Sometimes.

Mr. N.: Can you make it a task to read every day?

Q.: Yes.

Mr. Nyland: Fifteen minutes? All and Everything? Aloud? In a quiet place? No one? Before you start, relax. Really relax. Your body. Have I ever explained to you the draining exercise?

Q.: I know it.

Mr. N.: Okay, if you know it, really you should. Did I tell you?

Q.: No.

Mr. N.: How do you know?

Q.: I was told from someone else that you had explained..

Mr. N.: No, no. You tell me now.

Q.: Its a question of sitting up in an erect position, having your hands down like this and treating for example the face, and relaxing the muscles there, and then taking, as if there is a fluid level in the body and pushing it down, perhaps, first, with the right arm and to push it out to the fingertips and then with the left arm, pushing it all the way..

Mr. N.: You know, if it is a fluid, it will never do it that way.

The fluid keeps its own level. Go ahead.

Q.: And then continue with this.

Mr. Nyland: How long does it take you?

Q.: 3, or 4 minutes, to get a quick result.

Mr. N.: It is not a quick.... Could you spend 15 minutes on relaxation?

Q.: I can try.

Mr. N.: Ya, to undo the idea that you know how. I don't think you know. Not enough. Because when you get to your chest, your head is already tense again. You try. When you're honest, your shoulders will be tensing up before you get to your fingers. And when you get to your feet the upper part of your body is very tense. Because you wish it. You push the liquid down, to make it go through all kind of contortions because it doesn't run out first through the left arm then the right. It is very even. It goes like this... and it has to be kept that even. And all the time one has to be open to the possibility of it flowing not you pushing it. There is a great deal involved in a good exercise for relaxation, that's why I ask, you see. Because on its way, it drains the head, it drains your mind, it starts on top, not in your face. And it is not only physical relaxation, it is mental relaxation. And it is also emotional relaxation. Physical is almost, almost nothing compared to the other two. And that is why it is so difficult. Because my thought will all the time be, to try to relax. And because of that, my mind remains active, and therefore it is not relaxed. And when it comes to your heart, your solar plexis, when it passes that, that particular place, and it goes down, there is always a feeling, am I doing it right or not?

Sit for 15 minutes. Don't read, just relax. No more, but surely not less. You may remain awake, the chances are you will fall asleep. And you will think, and that you, of course, you go over to a state of unconsciousness, even if you perform this kind of a task. It will be a long time, I assure you, before you know how to relax. Even 15 minutes

won't be enough. But it depends on your sincerity, and your honesty. It can be learned, ^{of}course. Or it can be done. And ~~when~~ it is done, it will give you a state of an exhilaration. Of something that is of such an entirely different kind of a level, because in the draining the thoughts disappear, practically, not all of them. And the feelings are reduced to a minimum, and the body itself is intentionally kept at a state of non-reactivity. And the result is a realization of your existence at a different kind of a level. Will you take that as a task? Report to me after one week. Sometimes a task already runs out after one week. Alright? Good.

Question: When you talked on Friday about concentrating on emotional and the solar plexus, and then directing them from there, and I wanted you to explain ()

Mr. N.: That's again a little bit advanced.

Q.: You told me to ask you.

Mr. N.: Yes, I know I told you, and I had in mind to tell you just now. It's quite right that you ask. I think it is right that you are curious about it, and I can say a little bit what direction it means. Because that what is now ordinary feeling I call feeling, and I call it center in my solar plexus, it is a certain place which functions that way, and that, I say, is the center of my feelings. In reality, it is not the center at all. In reality, because of the close proximity of the feeling center with the physical center, the feeling center is divided over the totality of myself as a body or the nerve nodes, and they are related, and they come together, in the solar plexus, and there is communication between them, but whenever there is some kind of feeling, it is a feeling that is distributed, not at all concentrated in one place, and it sometimes can be quite localized. This is the state of the way man is, you see. His feelings are his planets, but there is no real planet in man, and his emotional center is not functioning properly as constituting the totality of different

planets as represented by different kinds of feelings. But what man is in solar plexus is a planetoid. That is a scattered planet. It is a planet that has like a rain of little bodies in the universe in our solar system which have not found their particular place as yet, and in accordance with the law of growth, they will, ultimately, unite. They will unite at the proper time, when the Earth has grown up, you might say, and has evolved to a higher level, and has become a planet of its own. The planetoids will then function for the Earth as the necessity of living on that planetary level.

Starting out with this kind of a condition of man, that he is scattered in his feelings, it is necessary that by some reason or other, by some means, the different feeling functions become more and more concentrated in one place. It takes place with the realization of that what is needed for the real center to become active independantly of the body, and it withdraws, you might say, then the troops from where they are now garrisoned out in different sections of the body, over the whole Earth, as if the Army, represented by an emotional state, is called back home. It is like this that gradually different feeling parts become located in the solar plexus, and the solar plexus has no room for it. And it has to move, and the quality, now being separated from the physical center, from the physical expression, is of a different kind because it stands on its own feet, and it is less material. It is really a question of density. And that what is now arriving in the solar plexus has a certain level of being which is not at all that material as the solar plexus is. As a result they don't feel at home, and they are looking for a new place. And the place is within, and it reaches their heart. It is exactly that same kind of a path that is followed when a chakra in the chest is activated. And it reaches then, by means of that kind of a channel, that what is really the life giving force in man, which becomes his heart. In this particular process,

that what is a feeling changes over into an emotional quality, and it is this that takes place when an emotional body is being developed, which consists of the do-re-mi of feelings and the sol-la-si of emotions and that therefore the seat of the Kesdjianian body in man is in his heart. And I simply say it is more within, and the process of searching for that what is more real and what really man ought to be and gradually could become, depends on how much of his emotions have been formed or converted out of the totality of his feelings. Will we let it go at that?

Question: Ah, I would like to know more about the workings of a term that you used called collective data or accumulative data. I want to know because I'm curious as to what value certain things that I find out about myself have. For instance, I find that I can only be aware of myself after the fact. In other words, I can only be aware that I've done something after I have sort of seen when consciously...

Mr. Nyland: You use the word awareness in the wrong sense now.

Q.: Perhaps I have, yes.

Mr. N.: All you mean is that it is very vivid, and that you recall it and that you have noticed it. It is an ordinary form of consciousness because it still depends on the memory and naturally, whatever has happened has already passed, when you recall it, it never becomes present.

The definition of Awareness simply means that a thing is registered in the mind at the moment when it does happen, so it excludes both that what will become the future and that what already has gone and become the past. Awareness we simply use as a term to indicate that it is a mental activity, and it is not a thought, and as such the word Awareness is quite different from the way we use it in ordinary life, because I say I'm aware of the fact that you enter the room. All I mean is that something in me is registered of a fact that someone else is entering and it is my ordinary mind that brings this thought to my mind and I recall it or

I simply store it away. Or I formulate at the time when the person is coming in and there is a certain something that I either feel or perhaps see, or at least I become more alive and notice someone else is coming. And I use my ordinary brain for that kind of a registration. You see, I only want to emphasize that the word Aware is used in a very strict sense and one must not mix it up with the ordinary forms of what we call aware in ordinary life. That we call noticing, or simply, becoming alive to it, the fact that that kind of a registration, that I am more alive, that I see more things, or that my world is larger than before, I say I open my eyes to the world, that is, I am more active, with my sense organs, or whatever it may be, it simply means that I accumulate more facts.

Now, the question of this Objectivity of a fact and the recording of it, and the necessity of the moment when it happens, when it is instantaneous, the sole reason for that is to reach an absolute ness of the fact. And by absoluteness, I now mean a truthful statement, which for me means that there is no argument. That it is once and for all that, and nothing else. And it always will remain exactly the same. This becomes absolute. You see what I mean by that?

Q.: I understand what you said.

Mr. N.: If I have a fact that for me becomes absolute, there is no question anymore that later on a little argument might start in my own mind or that I might have other impressions which will affect me, looking at this fact in a different way. I reach the state of absoluteness and that what I now accumulate in the form of a working hypothesis has become an axiom for me. And absolute fact, in a scientific sense, is that what is accepted by everybody. I have explained it, every once in awhile, what a scientific fact means. If it is a result of the research of experiment, that everybody no matter where they are, whatever part of the world, if they repeat the experiment, in accordance with that kind of research as described, then every scientist has to come to the same conclusion, or that the facts are

then applied by everyone. And as soon as there is a little disagreement, it is not as yet a scientific fact. But, when no one disagrees, it becomes scientific, it still is not axiomatic, because it is sufficient among the scientists to use such facts for their theories, but if something else is uncovered, that does not fit into the theory, then the working hypothesis has to be changed in some way or other, to adapt itself to that what is a new condition.

When I talk about absoluteness for myself, there is only one thing that for me becomes absolute. That is when something is without any axiom, and without, you might say, any dimension, and still existing. And when I talk about God as that kind of entity, for me it becomes absolute when God is always there, must always exist, and always exist for me and is there in Eternity, regardless of Time. So what man tries to do, when he wants to become Objective, is to try to collect facts that are for him the truth and only the truth and nothing else. And that they will be eternally true, that is in the absolute sense, remain true. So, the reason why a person would want absolute facts is a difficult one, because, a person may collect a great deal of relative facts, and it may be quite useful for him, as long as he knows its relative, and if there is any communication with other people and if they understand the same kind of relativity, it still can become a language. But the reason for a man to collect absolute facts, for himself, is because he wants to build a foundation hoping that that foundation will be absolute and always be there and permanent. And the foundation is to be used for the building of something which will outgrow this Earth and will not be destroyed when the physical body dies. So it has to do with the concept of a man wishing to develop a soul for himself which has to be based on the fact as he now can gather them, as absolute as he can make them. When the Bible says "building your house on a rock" instead of oneself, it means that it will endure. Alright?

Now, to collect such facts, to store them away, and to have them available in one's memory, whenever an awareness, as a mental process is recording facts, pure and simple, without interference of any emotion or any feeling, then these facts are reliable, and, because it is a mental process, are also retained in my memory, they are able to. In my memory now, I get two kinds of facts. One, a little personalized, a little bit intuited, or a little bit, you might say, impure, and other facts which are pure. Now, when I try to think about that what I am, and I want the real truth, I will try to remember the facts that I have obtained, when I was conscious.

And I will discard or at least discount a little bit the facts that I have reached simply by having to think about myself. You see the distinction?

Q.: Yes. In other words, you're trying to utilize only those things which you have seen about yourself which you actually know..

Mr. N.: Because you are sure of them.

Q.: As opposed to things which you, like wishful thinking..

Mr. N.: That's right. You eliminate gradually a great deal of the information about yourself, because you substitute, in their place, facts about which there is no question. And that many times, the different facts, in memory, that are remembered about myself, are desirable for me because they do not give me the exactness that exactness sometimes of what it actually is, is for me a very disagreeable fact, which I don't want to face. In ordinary life, I rationalize more than enough, in order to be able to live with something that is disagreeable. But if I have to admit that it is so, and no one else can help me undo it, then I have to face it, at least I can say, well, that is the truth. That's all. Accent of one's thinking is really based on the desire to have everything as pure and as absolute and as free from any bondage, and by that one illustrates that what is considered for oneself and for each person a high form of being.

Either in the form of a deity, or in the form of God, or in the totality of his Endlessness, whatever it may be, or what ever it may be interpreted or thought or content that one gives such an abstract concept. So, whenever I acquire now by means of a certain kind of Work, facts that are more or less a replica of what should be in infinity, then, of course, I am on the right road. And whenever I allow any interpretation to enter I'm off, and I'm on a detour. If man wants to become like God, he has to start doing almost, I would say, as if he is God, to the best of his knowledge. But, when his knowledge is not pure enough, he has to correct his knowledge first. And if his knowledge is dependant on subjective facts of Earth and objective facts which are away from Earth, then it is preferable to have objectivity in one's life. You see, it starts with the first premise. What does man want to become.

Question: Mr. Nyland....

Mr. N.: Stand up....yes, Stegman?

Stegman: I have a question relating to your discussion of Ouspensky. From what I understand, almost the entire of "IN Search of the Miraculous" is direct quotations from Gurdjieff and the book was published with Gurdjieff's consent.

Mr. N.: Was it?

Stegman: Kenneth Walker says it was. Am I to believe him or not?

Mr. N.: It was written with Gurdjieff's consent. Ouspensky says that himself. You also know what Gurdjieff said about Ouspensky. "He was a good reporter."

Mr. Stegman: Yes, exactly.

Mr. Nyland: Ya, does that mean that he was always truthful? As a reporter?

Stegman: That is the point.

Mr. N.: Okay, then it is not a question of arguing about it. We'll assume that Ouspensky used most of the time quotations. Ya?

Stegman: Yes.

Mr. Nyland: Good. Go Ahead.

Stegman: Now, while I read with your attitude and your judgement of Ouspensky's work, what I wanted to reconcile was whether we are to believe it came directly from Gurdjieff as reported by Ouspensky or whether it is Ouspensky speaking in terms of putting together Gurdjieff's statements in the way he wanted to?

Mr. N.: You know, we can't ask him can we?

Stegman: No, we can't.

Mr. N.: And the difficulty is when you read anything and a person says this is a direct quotation of so-and-so, if you have trust in him, you believe that that is actually so. At the same time, you know how extremely difficult it is for anyone to be honest, about that. For instance, you read All and Everything and you then try to explain to a friend what is meant, if I say it is like an interpretation. A little while ago we talked about this question of relaxation, without doubt it came from me originally, that the liquid is so forth and so ~~xforth~~ forth, I don't know if anybody else uses that. And still, there was something a little wrong with it, which was not entirely understood. Now, there is nothing wrong with that particular fact because it happens all the time, and it is a very good thing when it still can be corrected. I'm almost certain that if someone would have asked Ouspensky "do you really mean it in this way or that way", that Ouspensky would have thought twice and then perhaps have corrected himself or at least could have illustrated a little bit more. And I'm not questioning Ouspensky at all. I'm only questioning his statement as it is made and the way it is recieved and interpreted. You see I'm not questioning and I'm not saying it comes from Gurdjieff or not. I take the statement for whatever it now represents without any thoughts and I compare it with what I try to do if I would live in accordance with that what is the statement and what it implies. And my conclusion is, that it is impossible. And for that reason, I say, Ouspensky made an impossible statement.

And if Ouspensky were here, he would probably say, "Oh, no, it is possible; I can do it." And I would say: But I cannot. And it ends there. I'm not taking anything away from Ouspensky, I think, everything as it is written, in the way I understand it, and that it is a verifiable fact, I compare it with that what I experience. So when I cannot verify it, I don't care who says it, including Gurdjieff. Gurdjieff makes many statements, particularly in the beginning when I read All & Everything, that I have to take either on faith or I will say he doesn't know what he is talking about, because I, Hasnamussian as I am, I can explain this and that, and it is utter nonsense to talk about the Sun not giving off any heat or light. Sit in it, and you see it, etc. etc. You see, I do not agree with everything Gurdjieff says simply because he says it. I am, of course, willing to give him the benefit of a doubt, that if I don't understand it, then it is my fault that I do not as yet understand it. And, to some extent, if you would like to have that position for Ouspensky, then I am perfectly willing to amend my statement to: "I do not as yet understand how Ouspensky came to that kind of a statement because, so far, my experience will not allow me to make that same kind of a statement for myself." And that finishes it.

Stegman: Yes it does. Mr. N.: You understand what I mean? Stegman: Yes.

Mr. Nyland: What counts for me is my experience. I don't give a damn about who says what.

Stegman: This question has been bothering me for a long time. That's why I wanted to reconcile.

Mr. N.: There are too many statements of that kind and you see, my trust in Ouspensky goes down. And sometimes I don't think he has kept clear from quotations per se and that what is personal interpretation. Aside from the fact that Ouspensky after some years started to collect his data, and his notes, and he put them together, and one came from one place and another from another, that maybe there was a little bit, maybe I only say, that because

I don't know, but I have an idea that it is because, you see, Ouspensky is a strange kind of a person if you want to study him. And if you see him in the light of writing "The New Model of The Universe" and when there are certain characteristics of the man which were obvious to anyone who ever met him, and that he objected to the use of the word Gurdjieff, while Gurdjieff was still alive, and that nobody knew who "Mr. G" was, whoever heard the Fragments read at the time, when Gurdjieff was still in Paris, and there were statements made in "New Model of The Universe" which was written in 1914 and finished and ready for publication and was only published after the war in 1919, and that there are certain statements in that book which must have come from Gurdjieff because they are that kind of a language, and I call it simply that Ouspensky wanted to satisfy his conscience so that at the end of the chapter he wrote 1914-1919, and that gave him the allowance of changing it a little bit in accordance with what he had received in 1915 and 1916 from Gurdjieff. Now, you can say what you like about that, and I can think what I wish. And for me, this kind of behavior seems not fair. And it is not entirely honest. But you see, that's my impression. And nobody has to take it, because I happen to say it. Alright, Baldwin?

Now, other questions. Who had his hand up?

Question: (not clear)

Mr. N.: You always have trouble don't you, with that kind of anxiety? Are there any moments when you are not anxious? In your life? (Yes, a few.) You know some? When you get up in the morning, are you anxious? (No.) That is a good time to try to Work. At the times that you have too much anxiety forget about it. You're much too anxious about your anxiety. But I told you this already. And you bring it up all the time.

Q.: You didn't put it in that..

Mr. N.: Not in these terms. No, you might say it is now really down to Earth. Very simply. Do it or don't do it. Try to Work when the conditions are con-

ductive. Don't be foolish and try it at times when it is absolutely impossible. In the beginning, it is a long road, it is the acquisition of something that in the beginning is very small. And it has to grow, and you're foolish to try it in conditions where it cannot be done. That impartiality, or the feeling or the anxiety require so much energy that there is no chance whatsoever for the little "I" even to be conceived, let alone that it could be born and it could grow. And don't do it. Stay with your ordinary life in its simplest form. And make attempts then, and as soon as conditions change and as soon as your thoughts become overpowering, stop. If, during the day, you can take off a few moments in which there is no anxiety whatsoever, as if you are walking without any particular aim, if you are sitting in front of something to eat, and you are not particularly hungry, but you go through the formalities, and that then, at such a time, you can actually become aware of the movements of your hand, and your arms as they move, food to your mouth, or when you cut meat, or when you pick up a sandwich, and you bite, or when you turn around, for no reason whatsoever, when you get up and you sit down again and no anxiety at all, try it at such times.

But, try it! And forget about your mind a little bit, I told you that the other time, try it! Work is so simple! When you don't allow yourself to interfere. But that is always the trouble.

Ya?

Question: I've been waking up early in the morning and reading for 15 minutes, and then walking around, for 15 minutes after that, and several things happened. First of all, it seemed like in the second 15 minutes, I was able to focus on different parts of my body, when I would get up, it might be a posture, when I pick up a glass and put it down, it might be the arm, and that seemed to work pretty well, and then secondly, during the day, when I did this, I seemed to be more there during the day, somehow more with myself and I was able to make efforts; towards the middle of some of the days, when I hadn't been able to before. But, after about 3 days,

I began to notice that there wasn't very much more I could do in the second 15 minutes, it didn't seem to go any further than that. And I wanted it..

Mr. Nyland: How far do you want to go? You want to be awake don't you?

(Yes.) If you want to compare the moments perhaps with that you were aware, or the continuation of being awake, and you compare it to the wish, that it should be more, if that is what you mean, that you couldn't go any further, is that it? (Yes.) Then you make a statement, that thats as far as I can go. Keep on saying that. Thats alright. 2 minutes of Awareness in 15 minutes. Keep on saying it! And then when you say it and you hear it, you will probably make 3 minutes out of it. Stating a fact that one is what one is, when gradually the realization comes to one that that is a fact, helps you to wake up.

Q.: Well, in a way, it felt like being locked in.

Mr. N.: No, there is not locking in, only you are trying to define something, how it ought to be, thats what locks you in. You will say to yourself "I should be able to have more than 2 minutes in the 15" "I should be able to do it more time, 5 minutes.." And there is no reason at all to assume it. The fact remains it is at that kind of a level. Low or high, whatever it may be. And I keep on telling myself it is that low or it is that height, but I see it in such a way, that I finally do agree with it, and then, when I say it, I can then become aware of myself saying it and accepting the fact. I add to my awareness. It is the introduction of something that is a little different into the monotony of the task. We talked about that a little while ago. The task drains out, there is no particular, nothing to, because you have done it, and still you have not done it. Because the whole idea was not the performance of the task. The idea was to wake up. Because of the task. Try to get that way. If that doesn't work, change it

every other day. Or you change it only reading. No sitting quiet. Or no reading. Only sitting quiet. Interrupting 5 minutes being quiet with 5 minutes unconscious, completely unconscious, as much as you want to allow yourself. 5 minutes again, trying to wake up. Vary it in all kind of different ways, sit crooked in your chair, for 2 minutes, do something to your body, unusual, that will remind you. But vary it, because the next morning it will be the same. Even a hairy shirt wears off. Alright? Be very inventive! With tasks in particular. Any kind of a thing will do, because any kind of an object is sufficient, for one to become aware of. And that what I am in all the thoughts and the feelings, always I remain an object for observation, and it doesn't make any difference to me what I am, as long as I am. As long as I exist. Alright? Good.

Then, maybe, enough for tonight?

Maybe. I do not know. Because you sit, I do not know what goes on in you. Like we started out, I hope of course that certain things stay and that we can do...

(end of tape)